

"mOkShakaamaarthaH-dharmaH"

A simple definition (svarUpa-lakShaNa) for 'dharma'

The so called caturvidha-puruShaartha
"dharma-arthakaama-mOkSha"
is indeed only one,
that being the parama-puruShaartha, that is,
mOkSha.

The true nature of 'dharma' can be indicated,
directly
(by a 'svarUpa-lakShaNa' definition)
if only the above caturvidha-puruShaartha
is read in reverse order, as
"mOkShakaamaarthaH-dharmaH"

which can then be meant to understand
'dharma' as that which invokes 'mOkSha-kaama' and also
feeds and maintains that drive, and thus it
leads one towards mOkSha.

mOkSha is bandha-nivRttih
liberation from bondage, and
dharma is the one that facilitates the same,
whether in the vyaavahaarika sense or even in the
paaramaarthika sense.

The "why"/"what"/"how"/etc. of 'dharma'
is just simply answered by
"mOkShakaamaarthaH-dharmaH"
artha & kaama in the usual popular sense have
no direct relevance in this process.
"mOkShakaamaarthaiva-dharmaH"

The above definition is indeed a
direct (svarUpa-lakShaNa) definition,
neither any indirect taTastha-lakShaNa
nor any vyaavartaka-lakShaNa,
and is concise & precise, simple, elegant & complete.